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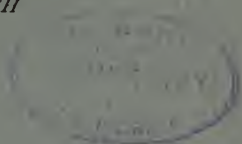
UNION THEOLOGICAL SEMINARY

THE LAYING OF THE CORNER-STONE
OF THE
NEW BUILDINGS
OF THE
UNION THEOLOGICAL SEMINARY
AND THE
INAUGURATION
OF THE
REVEREND PROFESSOR FRANCIS BROWN
AS
PRESIDENT OF THE FACULTY

NOVEMBER SEVENTEENTH

1908

700 PARK AVENUE
NEW YORK



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I.

THE LAYING OF THE CORNER STONE

By appointment of the Board of Directors, the Corner Stone of the new buildings of the Union Theological Seminary on Morningside Heights was laid on the afternoon of Tuesday, November seventeenth, 1908, at half after three o'clock.

Through the courtesy of the authorities of the Teachers' College, the procession formed in rooms provided in the Horace Mann School, at the northeast corner of Broadway and 120th Street, and marched across the street to the site of the Entrance Tower, on the northwest corner, where a platform and tent had been erected for the accommodation of the invited guests.

The order of the procession was as follows:

- 1.—The Students of the Seminary.
- 2.—The Student Choir, followed by Dr. Gerrit Smith, the Musical Director.
- 3.—The Faculty of the Seminary.
- 4.—The Directors of the Seminary.
- 5.—The representatives of other institutions.
- 6.—The officiating persons.

On the arrival of the head of the procession at the site, the students formed a double file, through which the rest of the procession marched to the seats reserved for them upon the platform, where the other invited guests—not alumni of the Seminary—were already awaiting them. The alumni occupied a space reserved to the south of the platform. After the invited guests were seated the student body, with the choir, took their places to the east of the platform.

The service was opened with Prayer by the Reverend William R. Richards, D.D., of the Board of Directors, who spoke as follows:

"O GOD our Heavenly Father, who art in all ages the refuge and dwelling place of Thy people, we beseech Thee so to direct us in all our doings here, that our works, begun, continued and ended in Thee may be to Thy glory.

"We beseech Thee to look with favour upon this house which we would build for the worship of Thy name, and the diligent study of Thy word. While it is building, we pray Thee graciously to protect those who labour upon its walls, that they may be shielded from harm, and do their work with fidelity. When this house is builded, we pray that it may long stand here a faithful witness to Thee, and to further the progress of Thy Kingdom upon earth.

"May Thy servants, not forgetful of the faith once delivered to the saints, receive also large gifts of that Spirit which guideth into all truth. Embolden those who teach here, that they may not shun to declare all Thy counsel. Quicken the minds of those who learn here, that they may gain a faith which they can proclaim with the accents of personal conviction, and for the persuasion and salvation of men. Above all, grant that this house may ever stand for the union and fellowship of all who love the name of our Lord Jesus.

"We give Thee thanks for all those who, having served Thee by their devotion to this great school, are now fallen asleep. May their names be freshly remembered among us. May their example encourage us with a like devotion to carry forward whatever they have well begun; and we humbly beg Thee in Thy good time to gather us all with them in the better home above.

"We ask all in the name of Him who is the foundation and chief Corner Stone, our Saviour Jesus Christ. AMEN."

At the conclusion of the prayer, the congregation joined with Dr. Richards in repeating the Lord's Prayer:

"Our Father which art in Heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil; For thine is the kingdom, and the power, and the glory, forever. Amen!"

Mr. John Crosby Brown, President of the Board of Directors, then introduced the Reverend George William Knox, D.D., LL.D., a member of the Building Committee, who made an address on behalf of the Committee, in which he gave a brief account of the history which had led to the removal of the Seminary, and paid a tribute to those whose generous gifts had made the removal possible.

At Mr. Brown's request, the Reverend David R. Frazer, D.D., of the Board of Directors, then read the following list of articles deposited in the Corner Stone:

CONTENTS OF THE CORNER STONE.

- 1.—The Old Testament in Hebrew.
- 2.—The New Testament in Greek.
- 3.—The Bible in English.
- 4.—Dr. Prentiss' "Fifty Years of Union Theological Seminary."
- 5.—Dr. Prentiss' "Another Decade in the History of Union Theological Seminary."
- 6.—A brief sketch of the history of the Seminary during Dr. Hall's administration, including the circumstances attending the selection of the new site for the Seminary, and a statement of the relation to this undertaking of D. Willis James, Esquire, late Vice-President of the Board of Directors, prepared by Dr. William Adams Brown.
- 7.—The Annual Catalogues of the Seminary from 1898 to 1907 inclusive.
- 8.—The General Catalogue of the Seminary 1836-1908.
- 9.—Reports of the Union Settlement.
- 10.—The Constitution and Laws of the Union Theological Seminary, with Amendments to November, 1905, and with the Preamble and Act of Incorporation.
- 11.—Extracts from the Minutes of the Board of Directors containing the action by which the terms of subscription for Directors and Professors were changed to their present form.

12.—The “Programme of a Competition for the Selection of an Architect and the Procuring of a General Plan” for the New Buildings.

13.—The Programmes of this day’s exercises.

14.—The Address delivered by the Reverend George William Knox, D.D., LL.D., on behalf of the Building Committee, at the Laying of this Corner Stone.

The Corner Stone, situated at the northwest corner of 120th Street and Broadway, was then laid by John Crosby Brown, LL.D., President of the Board of Directors. Before laying the Stone, Mr. Brown made the following statement:—

“As the representative of the Board of Directors, I have been requested to lay the Corner Stone of this group of buildings, the future home of the Union Theological Seminary, an institution founded in 1836 by godly men ‘to prepare young men for the service of Christ in the work of the ministry.’ Sharing with the Founders the belief that for all enduring religious work ‘other foundation can no man lay than that is laid, which is Jesus Christ,’ the Directors set apart this Stone as the symbol of the spiritual foundation upon which this Seminary rests.”

After the laying of the Corner Stone the Student Choir sang the Hymn:—

“GOD THE LORD A KING REMAINETH”

I

God, the Lord, a King remaineth,
Robed in His own glorious light;
God hath robed Him, and He reigneth;
He hath girded Him with might.
Alleluia!
God is King in depth and height.

II

In her everlasting station
Earth is poised, to swerve no more;
Thou hast laid Thy throne’s foundation
From all time where thought can soar.
Alleluia!
Lord, Thou art for evermore.

III

Lord, the water-floods have lifted,
Ocean floods have lift their roar;
Now they pause where they have drifted,
Now they burst upon the shore.
Alleluia!
For the ocean’s sounding store.

IV

Lord, the words Thy lips are telling
Are the perfect verity:
Of Thine high eternal dwelling
Holiness shall inmate be.
Alleluia!
Pure is all that dwells with Thee.

REV. JOHN KEBLE

The exercises were concluded by the Benediction, which was pronounced by the Reverend Henry M. Sanders, D.D., of the Board of Directors:—

“Now the God of Peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. AMEN.”

At the close of the service the procession returned to the rooms of the Horace Mann School in the order in which it came.

At half past six the visiting representatives of other institutions were entertained at Dinner at the University Club by the Board of Directors.

II.

THE INAUGURATION SERVICE

The Inauguration of the Reverend Francis Brown, Ph.D., D.D., D.Litt., LL.D., as President of the Faculty of the Union Theological Seminary took place on Tuesday evening, November 17th, 1908, at half after eight o'clock. Owing to the large number of alumni and friends who accepted the invitation of the Directors to be present at the services it was impossible to accommodate in the Adams Chapel those who desired to attend. The service was therefore held in the Madison Avenue Presbyterian Church, on the corner of 73d Street and Madison Avenue, which had been courteously placed at the disposal of the Seminary authorities by the Board of Trustees.

The procession formed in the Chapel on 73d Street and entered the Church in the following order:

- 1.—The Ushers.
- 2.—The Seminary Choir.
- 3.—The Directors of the Seminary.
- 4.—The representatives of other institutions.
- 5.—The Faculty of the Seminary.
- 6.—The officiating persons.

While the procession was forming an organ voluntary was played by Dr. Gerrit Smith, the Musical Director of the Seminary.

The service opened with the Hymn, "The Church's One Foundation," which was sung by the Choir as a processional.

The Reverend Lewis Lampman, D.D., of the Board of Directors then led the audience in the repetition of the Lord's Prayer, after which the Choir sang the anthem, "To God Eternal the Heavens Utter Glory."

The following Scripture Lesson was then read by the Reverend James M. Ludlow, D.D., of the Board of Directors:

Philippians II : 1-18.

“If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind.

Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

Look not every man on his own things, but every man also on the things of others.

Let this mind be in you, which was also in Christ Jesus:

Who, being in the form of God, thought it not robbery to be equal with God:

But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Wherefore God also hath highly exalted him, and given him a name which is above every other name:

That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

For it is God which worketh in you both to will and to do of his good pleasure.

Do all things without murmurings and disputings;

That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

For the same cause also do ye joy, and rejoice with me.”

The President of the Board of Directors, John Crosby Brown, LL.D., then made the following statement on behalf of the Board:

“On the 12th of May, 1908, the Board of Directors of the Union Theological Seminary, by unanimous vote, elected the Reverend Francis Brown, Ph.D., D.D., D.Litt., LL.D., to the Presidency of the Faculty, a position made vacant by the sad death of the Reverend Doctor Charles Cuthbert Hall. A graduate of Dartmouth College in 1870; a teacher in Pittsburgh, Pennsylvania, from 1870 to 1872; a tutor in Dartmouth College from 1872 to 1874; a student in the Union Theological Seminary in the old building in University Place from 1874 to 1877; a Fellow of the Seminary, studying in Berlin, from 1877 to 1879; an Instructor in Biblical Philology from 1879 to 1881; an Associate Professor in the old building in University Place and in our present quarters from 1881 to 1891; the Davenport Professor of Hebrew and the Cognate Languages since 1891, a Chair which he will continue to occupy in the future; the Director of the American School of Oriental Study and Research in Jerusalem in the year 1907-1908; holding honorary degrees from his Alma Mater, Hamilton College, Williams College, and from leading universities in this country and abroad, Yale, the University of Glasgow, and the University of Oxford; connected with this institution from his early days and acquainted with its history and ideals as few other men are, Dr. Brown is eminently fitted to fill the position for which he has been chosen. A scholar of established reputation, an acceptable preacher possessing the confidence of the different religious bodies, and, above all, a man of simple, earnest faith, the Directors of this Seminary have the greatest pleasure and confidence in entrusting to him its care and oversight.

“As Dr. Brown has already, as a member of the Board, made the declaration required by the Constitution of the

Seminary, it only remains for me to present him to this audience as President of the Faculty, entitled to discharge all the duties of that responsible office."

Prayer was then offered by the Reverend David Ruddach Frazer, D.D., of the Board of Directors, as follows:

"ALMIGHTY GOD, our Heavenly Father, with joyful hearts we tender Thee thanks for the favours Thou hast been pleased to lavish upon an institution which we all love and to which many of us owe a debt which can never be repaid.

"We thank Thee for help vouchsafed in the early days to that little company of godly men and women who, by Thy grace, laid the foundation of our school, deep and broad, in faith and prayer, upon those great, regnant principles which have stood the test of time and of trial.

"We thank Thee for those wise and faithful men who have sat in our seats of council and who, by their foresight, loyalty and generosity have made present developments a possibility.

"We thank Thee for the long line of godly scholars who have filled our chairs of instruction and who, by their ability and fidelity have trained that goodly company which has gone hence, to proclaim, in this land and also in the uttermost parts of the earth, the unsearchable riches of Christ.

"We thank Thee for a glorious past, for the vigour of the present and for the hopes we are permitted to cherish for the future.

"But, in this glad hour, for the gatherings of this day, for that which our eyes have seen and our ears have heard and for all that these gatherings import, we would offer renewed praises to Thy great and holy Name.

"In Thy good favour Thou hast sent a measure of prosperity which makes our present place of habitation too strait for the successful prosecution of the great work to which Thou art calling our Seminary. We thank Thee for the blessed necessity and also for the generosity of those who made possible the laying of the Corner Stone of a larger and a fully equipped home for the school of the Prophets.

"Thank God for the work of this afternoon.

"As we gather again to-night we are not unmindful of the fact that in Thine infinite wisdom, and we know in Thy love,

Thou hast greatly bereaved us by taking to Thyself our honoured and beloved leader; a man of God trained in our school and a choice man of such sweet spirit that he won the hearts of all who knew him. We thank Thee for the gift of such a man; we thank Thee for his life and life work; we sorrow for our loss, but, realizing that Thou dost never make a mistake and dost not withhold the Crown when Thou seest Thy servants are made meet for their coronation, we bow in Thy presence saying, even so, Father, for so it seemeth good in Thy sight.

"But the great work goes on although the workman enters into rest. Though Moses dies Thou dost raise up Joshua to lead the host.

"And we thank Thee, our Father, for the signal token of that divine favor which has never failed our school, which enables us to-night, after a unanimous selection and election, to invest with the supreme dignity, authority and responsibility of our Seminary another of her sons.

"And as we here place him in this position of influence we commend him to Thee and to the word of Thy grace. We humbly pray that his life and health may be precious in Thy sight; that the Spirit of the living God may lead him into all truth and that the all-sufficient grace may be so abundantly bestowed upon him that his administration may add to the glory of Thy name through the advancement of the best interests of Union Theological Seminary.

"And to that great and holy name, Father, Son and Spirit, one God over all blessed and blessing forever, be all the praise, through Jesus Christ our Lord and our Hope—our strength and our only Redeemer. AMEN!"

Mr. John Crosby Brown then spoke as follows:

"It is the custom of this Board to appoint one of its own members to deliver on its behalf, a Charge to a newly appointed President or Professor. I, therefore, call upon the Reverend Doctor Charles H. Parkhurst, to deliver this Charge."

The Charge to the President-elect was then delivered by the Reverend Charles H. Parkhurst, D.D., LL.D., of the

Board of Directors, after which the Reverend President Francis Brown delivered the Inaugural Address on the theme, "Theology as the Servant of Religion."

At the conclusion of the Inaugural Address the Hymn "Light of the World, We Hail Thee," was sung by the Choir and the Congregation:

I.

Light of the world, we hail Thee,
Flushing the eastern skies;
Never shall darkness veil Thee
Again from human eyes;
Too long, alas! withholden,
Now spread from shore to shore;
Thy light, so glad and golden,
Shall set on earth no more.

II.

Light of the world, Thy beauty
Steals into every heart,
And glorifies with duty
Life's poorest, humblest part;
Thou robest in Thy splendor
The simple ways of men,
And helpst them to render
Light back to Thee again.

III.

Light of the world, before Thee
Our spirits prostrate fall;
We worship, we adore Thee,
Thou Light, the Life of all;
With Thee is no forgetting
Of all Thine hand hath made;
Thy rising hath no setting,
Thy sunshine hath no shade.

IV.

Light of the world, illumine
This darkened land of Thine,
Till everything that's human
Be filled with what's Divine;
Till every tongue and nation,
From sin's dominion free,
Rise in the new creation
Which springs from Love and Thee.

REV. J. S. B. MONSELL

The Reverend Stephen W. Dana, D.D., of the Board of Directors then offered Prayer and pronounced the Benediction.

The service concluded with the singing of the Recessional, "Rejoice, ye pure in Heart," by the Choir, during which the procession retired from the Church.

At the conclusion of the service, a large number of friends and of invited guests attended an informal reception tendered to President and Mrs. Brown at the Seminary, 700 Park Avenue.

III.

THE INVITED GUESTS

The following representatives of other institutions were present: Harvard University, the Rev. Dean William Wallace Fenn, D.D., and the Rev. Professor Edward C. Moore, Ph.D., D.D.; Yale University, President Arthur T. Hadley, LL.D., and the Rev. Professor Ambrose W. Vernon, D.D.; Washington and Lee University, President George H. Denny, Ph.D., LL.D.; Columbia University, Dean John W. Burgess, Ph.D., LL.D., James H. Canfield, LL.D., D.Litt., Professor Herbert G. Lord, M.A., and the Rev. Raymond C. Knox, B.D.; Rutgers College, the Rev. Professor William I. Chamberlain, Ph.D.; Dartmouth College, Charles F. Mathewson, LL.B., and Professor Julius Arthur Brown, A.M., B.Sc.; Dickinson College, the Rev. President George E. Reed, S.T.D., LL.D.; the Theological Seminary of the Reformed Church in America, at New Brunswick, N. J., the Rev. President J. Preston Searle, D.D., the Rev. Professor John H. Raven, D.D., and the Rev. Professor Edward Payson Johnson, D.D.; Williams College, Professor Richard A. Rice, M.A.; Andover Theological Seminary, the Rev. Dean J. Winthrop Platner, D.D., and the Rev. Professor William R. Arnold, Ph.D.; Princeton Theological Seminary, the Rev. Professor Charles R. Erdman, M.A.; Allegheny College, the Rev. President William Henry Crawford, D.D.; Bangor Theological Seminary, the Rev. President David N. Beach, D.D.; General Theological Seminary, the Very Rev. Dean Wilford L. Robbins, D.D., LL.D., and the Rev. Professor John C. Roper, D.D., L.H.D.; Colgate University and Hamilton Theological Seminary, the Rev. Dean Sylvester Burnham, D.D.; University of Pittsburgh, the Rev. Chancellor Samuel B. McCormick, D.D., LL.D.;

Trinity College, Professor Winifred R. Martin, LL.D.; Western Theological Seminary, the Rev. Professor D. Schley Schaff, D.D.; Western Reserve University, the Rev. President Charles F. Thwing, S.T.D., LL.D.; Illinois College, the Rev. Thomas W. Smith, D.D.; New York University, the Rev. Chancellor Henry M. MacCracken, D.D., LL.D., and Professor John H. MacCracken, Ph.D., LL.D.; Wesleyan University, Professor Andrew C. Armstrong, Ph.D.; Oberlin College, the Rev. President Henry Churchill King, D.D.; Hartford Theological Seminary, the Rev. Professor Edwin K. Mitchell, D.D.; Alfred University, the Rev. Professor Arthur E. Main, D.D.; Alfred Theological Seminary, the Rev. Professor William C. Whitford, D.D.; Mount Holyoke College, President Mary E. Woolley, Litt.D., L.H.D.; Knox College, the Rev. President Thomas McClelland, D.D.; University of Michigan, Henry W. Hubbard, M.S.; Ohio Wesleyan University, the Rev. Charles E. Jefferson, D.D.; Meadville Theological School, the Rev. George Henry Badger; Mount Union College, the Rev. President William H. McMaster, D.D.; The College of the City of New York, Professor Henry P. Johnston, Ph.D.; Lawrence University, the Rev. President Samuel Plantz, Ph.D., D.D., LL.D.; University of Rochester, the Hon. Theron G. Strong; Tufts College, the Rev. Frank O. Hall, D.D., S.T.D.; Chicago Theological Seminary, the Rev. Professor Ralph H. Ferris, B.D.; the Divinity School of the Protestant Episcopal Church in Philadelphia, Professor Joseph C. Ayer, Jr., Ph.D., and Professor J. Allan Montgomery, Ph.D.; Vassar College, the Rev. President James M. Taylor, D.D., LL.D.; Drew Theological Seminary, the Rev. President Henry A. Buttz, D.D., LL.D., and the Rev. Professor Robert W. Rogers, Ph.D., D.D., LL.D.; Howard University, the Rev. President Wilbur P. Thirkield, D.D., LL.D.; Hampton Normal and Agricultural Institute, the Rev. Principal Hollis B. Frissell, D.D., LL.D.; Boston University, the Rev. President William E. Huntington, Ph.D., S.T.D., LL.D.;

Atlanta University, the Rev. President Edward T. Ware; Normal College, New York City, President George S. Davis, LL.D.; German Theological Seminary of Newark, the Rev. Professor Charles T. Hock, Ph.D.; Syracuse University, the Rev. Professor Charles F. Sitterly, Ph.D., S.T.D.; Johns Hopkins University, the Rev. Dean Edward H. Griffin, D.D., LL.D.; Radcliff College, Miss Elizabeth Briggs, M.A.; Bryn Mawr College, Professor George A. Barton, Ph.D.; Coe College, the Rev. Edward R. Burkhalter, D.D., LL.D.; Drake University, President Hill M. Bell, LL.D.; Huron College, the Rev. President Calvin H. French, D.D.; Temple University, the Rev. Dean John Gordon, D.D.; the Jewish Theological Seminary of America, President Solomon Schechter, Litt.D.; Carroll College, the Rev. President Wilbur O. Currier, D.D.; the Carnegie Foundation for the Advancement of Teaching, President Henry S. Pritchett, Ph.D., LL.D., Sc.D.; Dropsie College for Hebrew and Cognate Learning, President Cyrus Adler, LL.D.

Courteous messages of regret were received from other institutions.

IV.

ADDRESS ON BEHALF OF THE BUILD- ING COMMITTEE

BY THE REVEREND PROFESSOR

GEORGE WILLIAM KNOX, D.D., LL.D.

The CORNER STONE which we lay to-day bears the dates 1836 and 1908, which mark the beginning of the Seminary's life and the year in which this group of buildings is begun. Two sets of buildings have preceded this—the first, at Number 9 University Place, was dedicated on December 12, 1836, and the second, at Number 700 Park Avenue, was dedicated on December 9, 1884. On that day President Hitchcock in his Dedicatory Address remarked: "The present location is apparently for many decades, if not for all time." Even from his prescience the immediate development of the Seminary was hidden. In 1884 the names of seven Professors and of one Instructor were on the Faculty page: the work of the students followed a prescribed curriculum, and three lecture rooms for three classes sufficed.

Almost immediately a development of the plans and purposes of the Seminary ensued. During the distinguished administration of the Reverend President Thomas S. Hastings, D.D., LL.D., there were changes both in the internal economy and external relations of the Seminary which were epoch making, so that the Union Seminary was no longer the representative of a single denomination of Christians nor was it merely the teacher of a prescribed curriculum. This development on both sides was continued during the administration of our lamented friend, brother and leader, President Charles Cuthbert Hall, D.D., LL.D. On the one side the teaching

force has been enlarged so that there are now eleven Professorships, two Associate Professors, one Assistant Professor, four Instructors and three Lecturers. The curriculum has been enriched and the work of the students is elective so that they may choose the courses which will fit them for the department of Christian work to which they devote their lives.

During the same period the Seminary carried out the further purpose of the Founders who desired to establish an institution free from "ecclesiastical domination." Independence at great cost was achieved under the Presidency of Dr. Hastings, and its full realization came under Dr. Hall. Four denominations have members on the teaching force and three in the Board of Directors, so that the Seminary to-day is in fact what its name indicates. More than twenty denominations of Christians have students within its halls.

The development in things spiritual and intellectual has been first and the growth in things material second, but vain is the first without the last. During the last administration the material resources of the Seminary have been greatly increased. Four new Professorships have been added and beginnings have been made in the endowment of two Lectureships. It is not surprising that in less than three decades the Seminary buildings are outgrown; the Library is inadequate; the Lecture rooms are too few; the Dormitory overflows.

Once more we lay the Corner Stone of buildings which we trust will be adequate not only to the needs of the immediate future but for many years to come. The buildings as sanctioned by the Board of Trustees will comprise:—a Dormitory on Broadway, from 121st Street to 122d; a Library on Broadway, from 121st Street on the south to the entrance tower on the corner of 120th Street; an Administration Building on 120th Street; a Memorial Chapel on Claremont Avenue; a residence for the President of the Faculty on the corner of 120th Street and Claremont Avenue, and an Apartment House for the Professors on 122d Street.

The situation chosen by the Board of Directors indicates the relation of the Seminary to the Universities. There is no organic connection, but there are mutual confidence, esteem and help. From the beginning the Seminary has sustained peculiarly intimate relations with New York University and with Columbia University. These continue unbroken and the change in our situation indicates no alteration in our historic attitude. The Seminary maintains its independence, its cordial esteem for both Universities, and acknowledges its lasting obligations to each, obligations which the future will increase beyond any possibility of repayment.

And yet the Seminary is convinced that it, too, has gifts for the University. The munificent givers of this land and these buildings have confidence that sound learning aids religion and that the religious convictions which find expression here are of profound importance for the University. Without suspicion but with friendship, without fear but with hope, Seminary and University shall in the future, as in the past, continue their careers of mutual help and profit.

This land, from 120th Street to 122d Street, and from Broadway to Claremont Avenue, is the gift of the beloved and lamented D. Willis James, who long served the institution as Director and Vice-President of its Board. The group of buildings (excepting the Apartment House for the Professors) is provided for by gifts received during the last three years. As Mr. James refused to permit his gifts to be associated with himself during life, so two other givers will not allow me to divulge their names. By far the larger part—in addition to the land—is from Mr. James and his widow, constituting the greatest gift ever made to the cause of religious education. Mrs. James erects the chapel as a Memorial to her husband, and most appropriate is it that his name should be associated with that sacred edifice, for with him the spiritual was first, the material was only its instrument.

It was characteristic of the largeness of vision of Mr. James that he did not wish future Boards of Directors to be hampered by conditions annexed to gifts, and his own were completely free. In all this—in gifts, in liberality of spirit, in devotion to true religion, Mr. James is representative of the noble band of laymen who established and who have maintained this Seminary. Inseparably associated with him in loving memory are the names of Haines, and Halsey, and Butler, and Dodge—father and son,—and Brown—father and son,—and McAlpin, and Jesup, and Marquand, and Morgan, and many others who have given munificently for endowment, equipment and maintenance.

The gift of Mr. James is the latest, not the last, manifestation of the disposition of the laymen of New York who, in this city given over to commerce, value wealth because of the opportunity it gives for the service of their fellows, who, in an age which is called materialistic, put the things of the Spirit first and who believe that religion is a permanent and necessary element in the life of humanity and that its scientific study is promotive of its best growth and highest influence.

These buildings will help to realize the prophetic vision of the Founders of the institution who hoped “with the blessing of God to enlist in the service of Christ and in the work of the ministry, genius, talent, enlightened piety and missionary zeal; and to qualify many for the labors and management of the various religious institutions, seminaries of learning and enterprises of benevolence, which characterize the present times.”

Should they prove inadequate, it will not be because of a lack of generosity, since every request has been gladly met, nor will it be from the want of prolonged and minute consideration, nor from any failure of architectural skill; but if it prove that these buildings are also to “have their day and cease to be,” it will be because the Seminary, by the good providence of God, in the future as in the past surpasses the most sanguine expectations of its enthusiastic benefactors and sons.

V.

CHARGE TO THE PRESIDENT-ELECT

BY THE REVEREND

CHARLES H. PARKHURST, D.D., LL.D.

OF THE BOARD OF DIRECTORS

It is with a modest kind of pleasure that I have assumed to undertake the service to which at the impulse of friendship you have personally invited me. While your own long experience in the Seminary forbids my interpreting with much literalness the term by which this article of our evening programme is designated, yet the occasion is one in which my simple words may venture to graze close along the edge of your new field of responsibility and to set forth with distinct brevity some of the required features of the institution of which you now become a kind of personal embodiment.

It is to be noted as a pleasant preliminary that you are the unanimous and the unhesitating choice of all those whose voice is technically authoritative in the premises, saying nothing of a very large outlying constituency. You are enthroned in the general confidence. The fidelity of your prolonged service; your appreciation of the immanent genius of the institution; the reserved progressiveness of your scholarly thought; and your personal experience of things which outreach the power of words to tell and even of thought to fashion,—all of this combines to constitute the present hour a point of glad and confident outlook.

But there is more in the occasion than that. The attention of the Christian world is coming more and more to center itself upon this Seminary. The foundation that is laid for it in the scholarly fortitude and Christian graces that have

played their rôle here in years gone by; the chivalry evinced by it at a crisis in its history which tested its nerve and multiplied its power; its rich sympathy with the world-wide interests of the Kingdom of Christ, which has won for it not only a national but an international regard; not to speak of those more material evidences of strength and facilities for effectiveness, that have accrued to it through the beneficent devotion of the living and of the dead; such are some of the considerations that unite to create for Union Seminary a position of marked conspicuity and to impress it commandingly upon the attention of an observant Christian world. The position upon which you enter must certainly fascinate and stimulate you by its opportunities, even while it humiliates you by its responsibilities.

As this school of Christian learning sustains a concrete relation to the particular times in which it exists, it will be in point to notice two special difficulties which your graduates will have to encounter upon entering their field of service. The first of these is the sensuousness of our age, induced by its exceptional prosperity. The prevalent consciousness of men is a consciousness of *things*. The aristocracy of the hour is an aristocracy not of birth, nor of culture, nor of refinement, but an aristocracy of wealth. While there is poverty, of course, the mass of people are immensely comfortable, and are thus condemned to a benumbing experience of carnal satisfaction. Whatever of splendor there may be in the upper firmament is eclipsed by the liberal sunshine that abounds down here nearer the ground. The things which eye hath not seen nor ear heard do not count conspicuously among the assets of Christian proprietorship. Every preacher and pastor realizes how numerous and beautiful are the exceptions to which this characterization does not apply, but he also knows that that is the general tone of the environment within which his work has to be done.

It is an influence that it is not easy to stand up against. While the ministry is doing something to purify the atmosphere

the likelihood is that the atmosphere will do something to infect the ministry; and the ability that it will have to resist such infection and to tell upon the community with spiritualizing effect will depend very considerably upon the atmosphere which it respires during the final three years of equipment for apostolic work. Such an institution is not primarily scholastic, but inspirational. The fundamental educational work is supposed to be accomplished in students before they come here. I am not urging that Union Seminary should be a kind of Protestant monastery, for while it ought to stand in close touch with heaven its touch with earth should be equally close. I mean only that learning previously acquired should be taken and be here transmuted into the power of Gospel effect. Learning *per se* is unregenerate and requires conversion and sanctification. Mental discipline is in this institution a condition of matriculation. Such discipline is presumed. That datum you will take and shape and spiritualize into adaptedness to ministerial service. So that while not treating with neglect any other department of qualifying effort obligatory upon the Seminary, you will feel that all such secondary endeavor is without justification, save as you have so brought and held your students in conscious touch with influences personal and divine, and have so taken them from time to time up into a high mount of spiritual observation, that they will be able to say to the peoples, bye and bye, "we speak that we know, and testify that we have seen," and be able to translate the discovered secrets of the heart of God into the vocabulary of common thinking.

The second embarrassment from which the pulpit is at present made to suffer and which the young men now to be under your presidential charge will distinctly experience as soon as they commence addressing themselves to thoughtful congregations, is the prevailing unsettled state of doctrinal opinion. And a serious part of the work to be accomplished by yourself and by those associated with you in the Faculty

will be to familiarize your students with the situation which, as preachers, they will have to confront, and to adjust them to it.

The era is a critical one and not easily dealt with. The church is having to recede from certain positions which it had previously treated and advertised as essential; the natural result is a disturbance of the confidence of those whose concurrence the pulpit is anxious to secure and to hold. The church has known too many things that were not so.

Then again, while people do not resent truth, they will not accept it in the form in which it used to be presented, and whether we are or are not pleased with their attitude there is no way for us but to accommodate ourselves to it. Christianity that can be phrased is not a kind of pabulum that excites either the intellectual or the moral appetite of current church-goers. Their demand is for truth that has been wrought out in the personal experience of those who attempt to present it. Words do not count any longer except as they are realized to be the minting of personality,—thought and person so interfused that there is no discoverable cleavage line between the two. A thousand and one details that might without violence be wrought into homiletical address are regarded with as much indifference as though they were minutiae of chemistry, astronomy, anthropology. People are still vital, very vital, and show themselves such if vitally dealt with; and sanctified vitality personally incarnate is the kind of product that will have to be turned out here if it is to be of a sort to match the type of thought, attitude of mind, and temper of spirit, that your students are going to be brought face to face with outside.

In view of this prevalent unsettledness of doctrinal opinion the demand imposed upon such an institution as this is especially urgent that it should be distinguished not so much for the multiplicity of the doctrines which it promulgates as for the confident definiteness with which it promulgates them.

The Seminary must know what it stands for, and the church and general public must know what it stands for also. It is better to be thoroughly persuaded of an error than not to be thoroughly persuaded. Temperamental indecision, the habit of not being quite certain, a tendency to expatiate on positions abandoned rather than on positions maintained, any symptoms of that negative quality of mind that finds satisfaction in converting the convictions of people into interrogations and in that way propagating a spirit of doctrinal incertitude could never work greater mischief than just at the present time, when the sentiment is so generally prevalent that a good deal of what has been believed is a mistake, that nothing can be certainly known and that there is in that no especial occasion for regret, inasmuch as doctrines are supposedly in no immediate way relevant to life. No individual, no school of learning, secular or religious, can do permanent work in the world of character, service and event, that is not distinctly constructive in its entire impulse, and that is not understood to be thus constructive; and the Trustees of Union Seminary, anxious that the institution should not only be inspired by that type of impulse, but that it should be recognized throughout the church as being so inspired, would never have called you to the position of trust which you are now going to occupy, save as your progressiveness was recognized by them, and understood by the public at large, to be tempered by a spirit of judicious conservatism; always in pursuit of broader ground, but intelligently and experimentally confident of the solidity of the ground that you are already upon.

In view of the breadth of your own thought and of the clear realization which you have that the reality of Christianity is a profound reality and essentially distinct from a host of contingencies by which, in the course of the centuries, it has become embarrassingly overlaid, it must be to you a source of large satisfaction that this Seminary is to such degree released from objective trammels; that it is not itself distinctly

mortgaged to any specific fraternity of faith; that without being antagonistic to any type of evangelical persuasion, it comprises within itself the fundamental genius of all such types; that it is its comprehensive purpose simply to make its students spiritually, enthusiastically and persuasively Christian, establishing them thus in a position from which they can readily step off upon any line of denominational service to which God, chance, or personal idiosyncrasy may invite them.

There is something that I am sure you must find intensely stimulating in the thought that you stand at the educational head of an institution that is devoted to, and fascinated by, only the great things of our holy faith, that the prime thought of the Seminary gathers about what Christianity is in its innermost, and that the lines of enquiry here to be pursued are those which in devout modesty press their way as closely as they may to the foot of the Great White Throne and to the foot of the blood-stained cross. It must bring to you seasons of great exaltation of mind that the school over which you are to preside is filling the eyes of your students with visions, and the hearts of your students with the thrill of brightening experience, and that from this center of prevailing power they are to go forth to all parts of our own country, not only, but to all quarters of the globe, fertilizing the soil of the world's thought and life with the treasures of enrichment that in your Seminary they have been accumulating.

I do not say this because it has not been matter of your own devout meditation, but in order that those outside of yourself and outside of this institution may meditate upon it and stimulatingly realize with you the significance of the hour and the far reach of the occasion; for the secular mind only imperfectly surmises what a perennial and universal fountain of power such a Seminary is when its springs connect with eternal sources of supply.

It remains only to remind you and one another of the peculiar advantage that is made yours, not only by the spirit



which has pervaded this Seminary in remoter years, but by the strength and peculiar quality of the administration that immediately preceded yours and whose close,—premature as it seemed to us,—brought surprise and sorrow to the hearts of us all. If I may be allowed a word of reference to myself: When I was invited to the pastorate of the Madison Square Church, almost the most difficult element entering into the problem which that invitation put before me was the fact that I should be obliged to succeed Dr. Adams. “And what can the man do that cometh after the king?” The answer which this hesitancy of mine elicited from the members of that congregation was that there was no man that I could find less difficulty in succeeding than Dr. Adams; that under his strong and beneficent administration of the church all of its elements had been wrought and vitalized into that condition of harmony which afforded the most perfect and grateful preparation possible for whomsoever might venture to stand in his place.

The same is to be said of the spirit that was diffused here under the presidency of Dr. Hall, a spirit not of compromise but of reconciliation, wherein the contradictory elements that in foregoing years have sometimes haunted the dreams of the Presbyterian communion, have by the magic touch of God's spirit as evinced through Dr. Hall transmuted antagonism into sympathy, and done very much not only toward bringing the Seminary itself to a higher tone of life, but to establish it in the loving confidence of all who love our Lord and Saviour Jesus Christ. Receive then from us all, through me, our most earnest and affectionate congratulations as you enter into this rich heritage of responsibility and of opportunity, and every sympathy from about you and the divine power from above you combine to work in you confidence and strength.

VI.

THE INAUGURAL ADDRESS

THEOLOGY AS THE SERVANT OF
RELIGION

BY THE REVEREND PRESIDENT
FRANCIS BROWN, Ph.D., D.D., D.LITT., LL.D.

*Mr. President, Members of the Board of Directors, Colleagues
in the Faculty, Alumni, Students, Honourable Guests, Friends
of the Union Theological Seminary :*

In an obvious sense, the service of this afternoon, with all its brevity, overshadows the service of this evening. Institutions are more than men. We have a succession of Professors and Presidents, but we do not often make a move so significant as that which was instituted to-day. The advancing tide ran far up the beach this afternoon. Now it recedes, and we wait a little for the next advance. This evening no new element is introduced into our Seminary life. You are asked to take part in a simple readjustment of our force.

This readjustment is, of course, serious enough for me. It involves grave personal responsibilities. And for all of us the hour is solemnized by the event which has led to it. When Dr. Charles Cuthbert Hall died, a life of beauty and of influence, apart and notable, went out of our sight. He was so pure-minded, so eager, so idealistic; his hopes were so large; he was so appreciative of scholarship and, even more, of personality; he was so sympathetic and responsive, so ready in utterance and so deep in feeling, so refined in culture and so untiring in ministry, that he touched lives closely and widely.

We have lost him from among us. He cannot be replaced, and he will not be forgotten. He has left his impress on his office and, beyond his office, we give thanks for the world-wide service he was enabled to render to God and men,—although it cost us him.

If to watch duty nobly done could equip one for like duties, I should not lack qualification. There have been four Presidents of this Faculty since the revival of the office in 1873, and I have had the privilege of knowing them all. The dignity and standing with which Dr. Adams invested everything he undertook, his firm grasp, his easy movement among great men and large affairs, his broad judgment, his gifts at presiding and representation, his ripe experience, his thoughtful kindness clothe my picture of him with royalty. Dr. Hitchcock made his mark by incisiveness of thought and vivid picturesqueness of language—the expression of studies that were deep and varied, reflection that was tinged with solemnity, and a temperament rich, intense, and chastened. I recall especially his sense of the social crisis, and his prophetic challenge to careless wealth. As for Dr. Hastings, if I had asked him he would not have let me say what I must say of him. He was our helmsman in stormy times. As we rode out the storm we came to know his courage and his poise, his insight and his decision, his statesmanlike estimate of the necessary and the possible, his unfailing good sense, his loyalty to his trust, his high minded chivalry, his skill in administration, his immovability, like granite, as to principle, his gracious suavity in the modes of intercourse with men. We rejoice that he is still spared to us and still at work with us, and if we make a hero of him, to his face, it is not simply because he has lived many years, but because his life among us bears, indelibly, the heroic stamp.

If personal words force their way to my lips you will pardon it to one more than half whose life—the maturer and richer half—has been spent in association with the men of

this Seminary. I am permitted, still, to retain my place upon the teaching staff. While I am introduced to these new duties by the cordial unanimity of the Board of Directors, and welcomed in them with warmth and responsiveness by the students, and sustained under the thought of them by messages that bring tears to one's eyes from generations of the alumni—the affectionate heartiness of my brothers in the Faculty assures me that we still belong together in that rare fellowship, more intimate and delightful, I am sure, than is often permitted to so large a group of men—where appreciation, and consideration, and the esteeming of others better than themselves are characteristic features of daily life. They do not regard me as set apart from them, but only as designated, for the time, for special functions in which I may represent them, as still one of them.

My own particular department, that of the Old Testament, is an exacting one—if a man will take the measure of it—and I could not retain it under the new conditions if it were not for the abundant labours of my associates in it, for whose readiness to assume fresh responsibilities I am glad to express my thanks in public. The Professorship came to me as an inheritance from my honoured teacher and beloved friend, Dr. Briggs. I owe to him a personal debt which I can never pay, and which, indeed, I have long ceased to regard under the aspect of a debtor's obligation, or any other commercial figure. This is not the time for enlargement on the intimate side of my relations with him. But if the Davenport Professorship has been of worth for this Seminary and for Biblical Scholarship, it is because he made it so. When the record of his life, devoted to this Seminary and to Christian learning in many fields, is finally made up, his brave championship of Christian freedom, maintained at painful cost, his establishment of the Biblical departments of this Seminary on a strong foundation, and his prolonged services to constructive Biblical scholarship, crowned by his profound and far-reaching studies

in Christian Irenics, and the simplicity of his Christian faith and life, will entitle him to a place among the few really great theologians whom this country has produced.

It would be easy and congenial to me, and doubtless, from the point of view of competence, wholly wise, if I were to take my specific theme to-night from this, my own familiar department. It bristles with topics of interest, which I should be glad to discuss. But the occasion forces a somewhat wider range. The President of our Faculty is not simply a Professor. He is representative of all the Professors. Each one of us is a specialist, more or less distinctly, in his chosen field. Each knows much that the rest do not know. We divide our labour. But we are united in certain great interests. Our special fields are, as we conceive them, related to these great and central interests of our work, and thus we find our harmony.

I am emboldened to try to make of this occasion an opportunity for a kind of confession of our common faith—not a complete creed, of course, but a brief statement of working principles. I do this without apprising my colleagues beforehand of what I mean to say, and I must, of course, take all the risks involved. In any case I assume the whole responsibility, and if they feel that I flagrantly misrepresent them they are at liberty to rise in their places and confute me—or, which is more like them, to take me quietly and kindly, but frankly, to task, at the first private opportunity.

I am emboldened, and indeed constrained, to make this venture, by the significance of this day.

Dr. Hall was inaugurated on the 8th of February, 1898, and took for the subject of his Inaugural Address, as some here will remember, "The Expansion of the Seminary." He dwelt on four lines of development, possible and desirable:—the Academic or scholarly line, the University Extension line, the line of Social Service, and the line of Spiritual Power.

We have made some advance since then. We cannot claim to have realized all he hoped for. Much remains only an ideal. But we cherish the ideal, and, while he was yet with us, we were enabled to go in some directions even beyond what he could then discern. The long history of this Seminary has been one of progress and hope. The faith of our founders was prophetic. I remember a half hour spent with the last survivor of them,* when he was more than ninety-five, and misunderstandings and discouragements were rife about the Seminary, and the spirit of an ancient seer possessed him, and he described with serene assurance, bearing the tone of triumph, the effectiveness and influence which he foresaw.

We have some advantages which he could not anticipate. I allude here, specifically, to the resumption by the Seminary of its chartered freedom in respect of ecclesiastical and confessional obligation, and the removal to the new site, with all that this involves and promises. Neither of these things was dreamed of ten years ago.

Now the removal of bonds and the widening of opportunity always must quicken the conscience of serious men. These are great gifts that have come to us. We are impelled to ask questions of ourselves. How are we going to justify these gifts? How shall we justify our freedom? How shall we justify this great expenditure for land and buildings? The men who have worked our freedom have wrought daringly and nobly. The benefactors who have given freely have the reward of the generous soul. The chief of them,† who fell on sleep last year, was a man of proved sagacity also. Was his sagacity at fault in this? And if not, why not? By what right do we enter into the enjoyment of these privileges? What account are we prepared to give of our stewardship?

We cannot justify ourselves by any negative formula, by trying to prove that our freedom does not mean license, or that our ampler equipment will not lessen our zeal for good

* Charles Butler, LL.D., a member of the Board of Directors, 1836-1897; its Vice-President, 1841-1870, and its President, 1870-1897; died December 13th, 1897.

† D. Willis James, a member of the Board of Directors, 1867-1907, and its Vice-President 1898-1907; died September 13, 1907.

things. We must justify ourselves and our benefactors by something of positive value to the life of men. As the formula of this value I suggest "Theology as the Servant of Religion." It will give us a theme for brief development. I trust it may stand for the programme of the Seminary.

"Religion" has been made sometimes to consist in institutions, and acts of worship,—performances of some kind. Others have meant by it solely the inner relation of the soul with the superhuman. I cannot catalogue the definitions. It will answer, for our purpose, to understand by "religion" those living convictions and experiences of God which determine conduct, together with the conduct which is so determined.

By "theology" I mean the objective study and ordered statement of those convictions and experiences of God which are presented by religion, together with the enunciation of its rules of conduct.

And what I desire to say is that theological study and statement are distinctly related to religion, and that they are so not only in the sense that they derive their material from it, but also in the sense that they are subsidiary to religion, and that in this latter fact is to be found the justification of the freedom and the enlarged facilities of the Seminary.

A. 1. This is an institution of *religion*. It was founded by religious men, with a religious purpose. We are set to promote religion. The men we send out are supposed to know religion. They may not be experts in all things; some of them may not be experts in anything else;—but they will not be easily forgiven if they do not shew some first-hand acquaintance with religion.

The fruit of religion is *character*. It is the religious character that gives us our concern. And religious character is not mere flawlessness; it is not a static phenomenon; it is dynamic; a thing of peace and calm, but also a thing of

power. Character is informed by principle and energized by purpose, and wrought into life. We do not care for religion that is not manifest in living character.

The great issue that faces our modern world is, as we see it, the issue between two conceptions and ideals of life, antagonistic and mutually exclusive. The difference between them is the difference between self-assertion and self-devotion, between faith in goodness without regard to present personal advantage and the resolve of personal advantage and satisfaction at any cost. One opens windows into heaven, the other lifts neither hand nor eye above the earth. And, on the earth, one grasps and the other offers. One is bent on getting and the other on giving. One seeks to use, and the other to be of use. One is predatory and the other benevolent. One sees antagonisms and the other opportunities. Strength and skill to fight men are the chief virtues on one side. Eagerness to serve men is the vital breath of the other. Both can shew force, and virility and concentrated purpose. Both have fascination for mankind. The one appeals to the instinct of snatching, at whatever cost to the rest, and the other to the authority of sacrifice for the sake of the rest.

These two principles of life are opposed to each other. In actual society we do not usually find them quite unmixed. The predatory are often kind and affectionate in certain spheres and relations. The helpful are self-respecting, industrious, independent, seeking their own maintenance, and in many things, their own benefit, and that of those who belong to them. But the question is, What is the ultimate aim, the controlling desire, the dominating and determining purpose of the life? Underneath all names and professions, underneath all conventions and all veneerings, the ultimate principles work in perpetual conflict, for one is godless and its name is selfishness, and the name of the other is love.

Now we are committed, with all our energy, to the latter of these two. We do not offer ourselves as models—far from

it. We are ashamed of ourselves in view of the splendid possibilities of the life of love, while we exhibit so little of them. But in all sincerity, and without reserve, we desire to throw ourselves upon that side, and devote ourselves to that end. The prevalence of the self-assertive spirit means perpetual warfare, violence, brutality,—ugly things. We desire fellowship, harmony, considerateness, co-operation, the growth and fruitage of human life. We think the development of the serviceable character is a great public benefit, and that institutions which promote it are of public use. The inspiration and power for this life we find in our religion. It seems to us that without religion the world is dark and the efforts of men lack permanent incentive and hope.

We do indeed desire to clasp hands with all those who are doing the works which we regard as pertaining to the practical religious life, whether or not they profess religion, and whatever their opinions as to the reality of religion. We remember that our Master rebuked zealous disciples who forbade a healer of demoniacs because he was not of their company. We ourselves feel rebuked when we see the unselfish services rendered by those who do not share our faith and cannot find reality in our creeds. We need every aid in casting out the demons of our time. But we say, frankly, that we get our inspiration and power from our religion. We should not all agree with Matthew Arnold's account of religion as "morality touched by emotion," but we all believe that morality *needs* to be touched by emotion. And this touch, which gives it endurance and fire, and organizes it about a central purpose, we gain from our religion. We believe in God. From the distortions and moral tragedies of the world we resort to God, and come back reinforced for life in the world. We desire to know more of fellowship with God, and its joy. And we greatly believe in its power to set right the common life. It is religion that turns ethics into righteousness. If its morality has been sometimes narrow, and its emotion fierce, it is only because

humanity, even religious humanity, is a dull scholar, and learns its best lessons slowly. Give religion time, and it will build its road wide enough and offer its gifts with genial hand. Religion is more than social ethics, but without social ethics it is devitalized. "He that loveth not his brother, whom he hath seen, cannot love God, whom he hath not seen." It rears hospitals as well as churches, and trains the nurse's fingers. It plants the social settlement and supports it. It inspires benevolence and respect for people. It may even induce forgetfulness of the rules for one's own life, in the claims of other lives. Thus conduct becomes the expression of religion, according to the word of the practical apostle: "Pure religion and undefiled, before our God and Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

2. It is the *Christian* religion in which we find this renovating social force. The spirit of serviceable love is embodied for us in Jesus, whom we call the Christ, and we are Christians—Christ's men—with heart and soul.

We recognize this spirit with gladness in other religions which do not call themselves Christian, and would reject the name. It is a delight to find common ground with these. We desire to enlarge it to its utmost limits. Love must teach us to see the good, everywhere. We have to acknowledge, with confusion of face, how often the Christian name has been disgraced by attitudes of hate, and acts of cruelty, which were barbarous and wicked—how faithless Christianity has often been to its own character, and persecuted where it should have loved and cherished. We are trying to learn our lesson better. In this we are obeying, also, a social demand. The common elements in religion vindicate themselves when all religion is challenged. The fruits of religion are not confined to trees with the Christian label. And it was our Master, again, who said, "By their fruits ye shall know them." We Christians have no monopoly of

goodness, nor have we exhausted the meaning of the religious life.

But, in fact, we get our standard and our inspiration from Jesus Christ. By his character we are willing to stand or fall. His purpose of life we desire to make our own. And this is our answer to those who regard our ideal as weak, emasculated, unfit for world-wide realization, an object, at best, for patronizing contempt—and who feel no enthusiasm at the figure of Jesus, who think Him feeble—a negative character without force or promise. We find in the absorbing purpose of His life a strength both finer and more tenacious than the arrogance of self-assertion—a nobility that towers above the ambition of any man. Jesus Christ is not a weakling, but a magnificent type of manhood, *too* strong to be merely self-assertive, too strong to care about His rights and claims—strong to conceive the greatest, strong to dare and endure, strong to believe and to hope unto the very end. In his purpose lies, for us, the redemption of mankind individually and socially, the conquest of the beast in men, the renovation of the peoples, the prevalence of justice, and of the qualities which are more delicate and more controlling than justice—humanity, thoughtfulness, kindness and love—the establishment of the divine upon the earth.

We speak of the divine and we call Jesus the Christ, borrowing the old Jewish term of Anointed One in its Greek dress, to express the idea of His sacred commission from God.

The relation with God is fundamental to our Christian religion because its practical purpose is God's purpose, and expresses the inmost desire of God. This is the very life of God. By taking part in this life we share the life of God, and glorify Him. And there is no other way of doing it. We may take refuge from the uncompromising demands of the spiritual life in the passive enjoyment of communion with God. We may revel in great truths about Him. We may rest in His care for us. But we do not really know Him, nor have fellowship with

Him, until we put ourselves at the service of His human children, at whose service He puts Himself. And if we seem to speak too freely about God, as if we were in His confidence, and were forgetting the reserve which befits our utterance about His majestic being, we can only say that our spirits have gone to school to Jesus Christ, that this seems to us His deepest revelation, that this attitude toward life, this purpose in life, finds a thrill of response in our souls which does not permit us to doubt that it is the highest that human thought can conceive, and that our God *must* embody for us this highest conception of our thought, or He ceases to be our God, and that Jesus attests like faith toward *His* God—that His God and our God are one and the same.

More than this. Our age is chary of metaphysics in its religion; but, the more we dwell on the matter and see with what self-abandonment He devoted himself to men in the fulfilment of His thought of life as self-devotion, and with what superb assurance He declared that this was the temper of God, the more necessary it seems to us, from the ethical side, to insist on the peculiar relationship between Him and God which the Christian centuries have argued from the metaphysical side in a way which has somewhat lost the ear of the present generation. It would be rash to say that this hearing may not be regained hereafter. In the meantime we make the same great connection, in practical effect, when we avow that Jesus is the very revelation of God's character, and God's purpose—that "God was in Christ", and that as we bow in reverence before our Lord Jesus Christ, we are worshipping God, in Him.

Thus then our standard is imposed upon us, and our purpose is set for us with all the splendid authority of perfect righteousness. We have often failed to attain it. We have frittered away much of our life. We are to blame for our failure and our waste. Jesus brings to us also a message of forgiveness from God, and of strength for a new life through His Spirit. When we are led to adopt His plan, there is the

beginning of the new life. Only the beginning, but still the beginning. The beginning is not to us the whole Gospel, nor the chief part of the Gospel. But it is so great—the contrast between the serviceable life and the selfish one is so wide—and the joy of active self-surrender to the noblest is so uplifting, that we cannot wonder at the stress that has been laid upon it, and the space devoted to it in historic expositions of the Christian faith. It is, however, only the beginning. It is elementary. It is merely the introduction to the long life of love and service which is the main thing for us all. It is the fulfilment of this one end in life to which Jesus brings us in His life and death, removing the hindrances, establishing us in such relations with God, and possessing us with such eagerness to reproduce the life of God, that we must accomplish His desire and join Him in the great work of redeeming and restoring His world of men.

3. We are also *Protestant* Christians. This term is very dear to many. It has a sacred history of nearly four hundred years. If we had to choose a name afresh we probably should not select exactly this. It is too negative. Opposition to other Christians, even those from whom we seriously differ—an attitude of perpetual *protest*—does not express what is most characteristic in our faith and our purpose. The recognition of our own need of reformation in many things enables us to do some justice to the reforming forces within the great parent church of the West, and the dormant energies of life which we hope to see waking up within the historic Oriental churches, still so largely slumbering. We desire with each of them, wherever we can touch them, all the fellowship they will permit us to have. We are glad of what they achieve in the common work. It is *our* achievement, achieved for our cause, though not by us. We desire to share with them, and to have them share with us, those treasures which each of us has in any larger measure than the other. We believe that we shall, some day. Each time we

say the Creed we avow our belief "in the Holy Catholic Church."

But we ourselves are Protestants. That is the line of our heritage. That is the type of our choice. That is the main sphere of our life. That is the mode in which we find it most clearly possible to serve our generation in the knowledge of God. And all the while we acknowledge that we know in part, and we prophesy in part, and we have no doubt that when that which is perfect shall come, that which is in part will be done away.

B. But we are more than an institution of religion. A church or a synagogue would be that. We are an institution of theological knowledge and our specific function is the application of theology to religion.

In the exposition of our religious faith and purpose already given, which we hope may from the social standpoint justify our privileges to some degree, the simple principles of our theology have been already involved, and in part expressed.

1. We do not regard theology as identical with religion. Theology is an exercise of the intellect, like all scientific processes. It takes the materials furnished it by religion, and seeks to classify and relate them. It is a *high* exercise of the intellect. But it is not the same thing with the convictions and experiences and modes of life which supply its phenomena, and in which religion consists. Religion lives within these phenomena—throws them out as its manifestation. Theology observes the phenomena from without, and constructs its theory of religion by generalizing from them. The theologian must have sympathy with his phenomena, to understand them, and the true theologian must therefore be himself a man of religion; but he is not practicing religion in the act of observing the religious phenomena, or accepting them as genuine, or stating them as true.

2. Theology, except in some very few primary thoughts, is not even absolutely essential to religion. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him"—but how slender that belief may sometimes be! and how luxuriant may sometimes be the life-product of a man whose lips can hardly shape themselves to stammer out the briefest "Credo!"

Religion, if we must compare them, is a great deal *more important* than theology. And what glorious hope and cheer there is in this, when we are struggling to understand the great verities by which some men simply *live*!

In a reaction from the claim of theology to determine and to measure religion,—a claim by which the bruised reed has been often broken, and the smoking flax quenched, to the grief of God,—it has grown popular to declare that religion is independent of theology altogether, or at least to decry the teaching of theology as not helpful to religion.

3. Against these extremes,—both superficial, perhaps equally so,—we maintain that theology is not useless to religion, but serves it, and that theology is not identical with religion, nor in any extended sense its absolute condition, but is, again, its helpful servant.

Theology is the servant of religion by helping to *define* it, by distinguishing it from counterfeits, and separating it from non-essential accretions. It is the servant of religion by *interpreting* it, aiding religion to understand itself, making it intelligent, and giving it a larger appeal to intelligence. It is the servant of religion by *increasing the range* of religion, the vast sweep of truth which theology contemplates widening the field of religion and heightening its grandeur. It is the servant of religion by *energizing* it, supplying it with fresh motive and stimulus, acting upon it as positive opinion always tends to pass over into action. It gives rational assurance of the realities on which religion feeds. I hint only at aspects of its service, I do not exhaust them.

Theology has possibilities of usefulness to religion, however it is studied. As far as it is true, it has them in the capacity of a University discipline. It shares the majestic value of all truth. It is a tonic and a rich furniture for the mind. Like natural and historical science, with which it has methods and data in common, and even more than these, it has the right to claim the attention due great knowledge from a self-respecting mind. Like philosophy, with which also it has data and methods in common, and even more than this, it is an education in the potencies of the unseen. It is a barrier to the materialistic life. It is a reminder of eternal values. We are glad to teach any theology we know to any capable student, whatever purpose he has in knowing it.

But our privileges are not justified by the abstract value of theology as a branch of human learning. At most, this might vindicate the University Faculty of theology, as a group of Professors of the theory of religion.

This Seminary was founded, and exists, in the interests of practical religion, for the uses of a practical ministry, and it is theological to this end. I shall not be misunderstood as I say this. The practical ministry cannot afford to limit itself to those aspects of theology whose practical application is obvious and direct. Part of the shallowness of the ministry is due to this limitation of the uses of theology. We contemplate, not something less than a full, scientific study of theology, but something more. All the mass of scientific detail, all the rigour of scientific method, all the thoroughness of scientific induction, all the insistence upon facts and the unwearying search for all the facts, and the refusal to go beyond the facts, with which the laboratory has made us familiar, belong in our study of theological truth. There is no easy road to that truth. The self-denying patience of Huxley and Darwin are demanded in this field also. The humility of those who see truth extending, vastly, on every side of them, belongs here also. It is an exacting pursuit. All who engage

in it, seriously, must share in its processes, as well as its results. We cannot give our men results in nice packets and send them out to cure the world with our medicines. What they get in that way will always be a borrowed theology, and not their own. We can lead them toward our results, but they must walk the path themselves, and learn how to possess their own souls. It is only the man who will share our search to whom the truth of God can come with the dazzling magnificence of discovery, as it sometimes comes to us. It is only through this earnest rigour of the process that theology can fulfil its service to religion.

It takes rank with study for every great profession, which has always practice in view—law, medicine, teaching, applied science, for example. We may venture to call theology an applied science, which must be a thorough science before it can be fruitfully applied. We feel bound to treat it as a serious object of our own study. No pains are too great to be devoted to its mastery. It is a part of our obligation to make such contributions to it as we may. The study of languages, of events and of beliefs may sometimes deal with matters of long ago, but it need not therefore be dead learning, and ought not to be. It is part of our duty to keep it alive by fresh investigation and re-statements, as we see new things, or see the old things in new relations. If we neglected or undervalued close scholarly work on our own part we should do our science a great wrong.

But the final end of it all is religion. And this is true of every department of theology. The old divisions of theological science are breaking down, and their names have grown inadequate. I shall use them now for illustrative purposes merely:

I. The desire of this Seminary to make theology tell for religion is expressed in its *Practical* Department, so called. This is the point of application. This is its region of contact with life. Here belong the theory of preaching, the purpose

of preaching, and how to preach. Here belong the organization of the church, the theory of the pastor and his training, and the conduct of worship, prayer, voice-culture and music. Here comes the recognition of the field as the world, and the imperative of missions, and the acknowledgment that the theory of missions, which means sharing the best one has, is not a theory of localities, but that the obligation is the same at home and abroad. In all this, like every great practical enterprise there is demand not only for scientific thoroughness but also for the creative imagination of an art, and the development of technical skill. To the wide effectiveness of this department belong other things in which we have made some small beginnings. We hope to extend them greatly. We desire to train all forces that make for religion. Teachers in Bible Classes, organizers and Superintendents of schools for such study, all who have to do with education in matters of religion, belong to our rightful constituency here. The Preamble to our Constitution, a document of broad vision, which is our Charter in things spiritual, as our Act of Incorporation is our Charter in law, emphasizes the interest of our Founders in all "social benevolent efforts," and contemplates "a wholesome practical training in works of benevolence." More and more we are realizing such a desire. The Social Settlement may be called a branch of our Practical Department, the Christian Associations—Young Men's and Young Women's—send to us and draw from us. There are six Young Men's Christian Association Secretaries in our present Junior Class.

This is not for boasting. We do far too little. We do, as yet, imperfectly, what we try to do. I sincerely hope that other Seminaries do more, and do better. But I hope you will believe that this Seminary is in some degree alive to its practical obligations.

It is perhaps not proper to do more than allude to our sense of personal duty in this matter, which impels us—teachers and

students—to become, ourselves, agents in the spread of practical religion, by word, and pen, and life. It is not an accident, nor a whim, that one of our newest foundations, established by a man* whose death we are still mourning over,—a man of marked business sense, and business success, as well as wide interests in philanthropy and in culture, who some years before gave the Union Settlement its permanent home,—requires its incumbent to spend half of each academic year in the direct service of religion among those who are in training for all kinds of human leadership.

In these ways the Seminary is trying to justify its privileges by advancing the Kingdom of God, which is the reign of love.

II. It is the desire of this Seminary to learn and teach the truths of God in *systematized form*, for the invigorating of religion. One aspect of this work is the arrangement of positive truth as a connected system, for the satisfaction and peace of the mind that deals with it. Another is the inquiry into its ultimate grounds and its defense from unjust attack. Another is the consideration of Christian conduct, its laws and its range, involving the message of Christianity to Society, and the considering of all questions of social ethics. Another is the examination of the public creeds and confessions of faith, to determine the exact measure of their agreement and their dissent. Its sequel is the consideration of the way of lessening or removing the divergences, and making the agreements effective. These processes condition not only growth in knowledge but also growth in religion. They enable men to meet religious crises intelligently. They explain faith so that reason need not blink at it. They enrich experience by giving the mind a share in it. A meagre theology tends to an emaciated religion. Religion claims all life, and theology establishes the claim.

III. It is the desire of this Seminary to discern and proclaim the lessons of *Christian History*—the history of life and the history of thought. The first lesson is the need of studying

* Morris K. Jesup, LL.D., a member of the Board of Directors, 1883-1908, and its Vice-President, 1907-1908, who died January 22d, 1908.

all theology by the methods and in the light of history. The *content* of history needs to be studied also. Acumen in this helps religion to understand what is permanent and what is transient, to maintain its courage and face its future with frankness and an undaunted mind. It knits the religious centuries together and establishes the continuity of religious experience and belief. It begets temperate judgments and the faculty of seeing truth under many disguises. It fosters sympathy and a genial faith. It testifies of God's Spirit, working, without haste or alarm, through the confusions of men. It shows dogma in the making, and tests formulas by their origin, their fitness and their power. It fills each age with divine life and predisposes us to acknowledge the divine life in our own age. It is a merciless discriminator of the unreal from the real, and makes the theology of every generation a minister to the religion of to-day. It teaches unity in diversity, and comprehensiveness, and, with a hundred tongues, proclaims the simplicity of the Gospel, and the value of every form that conserves it.

IV. It is the desire of this Seminary to make connection, and keep it, with the *primary sources* of theology, for the sake of a living religion.

We believe that the ultimate source of theology is God, who reveals His will in human hearts. He reveals Himself, we humbly believe, in our hearts, as in yours—but not in yours, or ours, first of all. There have been beginnings of revelation, whose originality makes them most significant. There were *first* revelations, in the souls and minds of good men, and some of these are recorded in our Bible. There was a revelation in Jesus, the Christ. This is recorded in our Bible. Here we can still make close connections with God. All that renders the Bible intelligible, and its contents real,—all that gives it a human place, and entwines it with human life, is important to religion. Its original languages are of prime value, and its versions, which the people read.

We see, with gladness, how much the Bible has in common with other books. We cannot shut our eyes,—and no longer desire to shut our eyes—to much that is imperfect and perishable in the Bible. This relates it more intimately to humanity. But it has to do with the shell, and not the kernel. The Bible remains the splendidly original expression of experiences of God which are fresh and are fundamental. They can be reproduced—they are reproduced every day—but they cannot be re-originated. Therefore schools of theology will always go back to the Bible, and methods of Bible study will always be of vital consequence.

For the purest water you go back to the spring, if you can reach it. You must dip carefully and with judgment. Rough scooping may bring you leaves that were floating idly on the top,—these quench no thirst,—or stir up sand that rests quietly at the bottom,—harmless, and even purifying, till you try to drink it. It does not cleanse the spring to deny that these things are there. These things belong to the nature of the spring,—a hollow in the common ground, and open to the sky. But, with these things in it, it is still the water of the spring that gives refreshment and life.

I have tried thus to indicate the range of theological study, and its use for religion. No one person can master it all. That is a human limitation. But everyone ready for it by previous training, and willing to take the time and make the effort, can grasp the essential features of it all, and get facility in some part of it so as really to promote religion.

We go, I think, to the verge of the permissible in encouraging specialization. Ample specialization is open for specific lines of work; and in training for the ministry at large all the specialization that is consistent with the design of preparing broadly for the ministry, with its demands on knowledge and on capacity.

We desire to strengthen all our great Departments, extensively and intensively;—we have not yet adequate endowments for them all. And if any one can shew us other lines of study and training that promise effectiveness in religious teaching and living, we shall be glad to undertake them as fast as means are provided.

I have said so much about this Seminary, because I know it, and belong to it—now more than ever—and because I honestly believe that in making theology the active servant of religion it is worth to the community all it has cost, and will cost, and a great deal more.

But, indeed, this is no private doctrine. It must be commended to all who care for theology. In this view theology becomes a matter of great human interest. Those are very wrong who exalt human concerns—even religious concerns—at the expense of theological knowledge. The difficulty with those who depreciate theological knowledge, from the side of religion, is that they have too feeble a notion of *religion*. If theology belonged to a monkish cell or to a shady Academy, where men simply think and talk, they might ignore it, in the tussle of the world. But it is the servant of *religion*, and religion is big enough to use it all, and need it all.

I know religion has sometimes had power without much human teaching. I know there is a teaching from God not dependent on the schools. But the great problems of religion as human society shews them now, cannot be solved by ignorant piety. They are tremendous problems. Religion must rise to them and equip itself for them. It sees much suffering in the world, much cruelty and much hardness; ignorance and blundering; social grievances which are crimes; lives from which the clouds of passion and vice shut out the sunlight; stifling corners never swept pure by the winds of heaven; arbitrary hindrances to progress; progress misnamed; bitterness; pathetic zeal for trifles; lack of ideals and

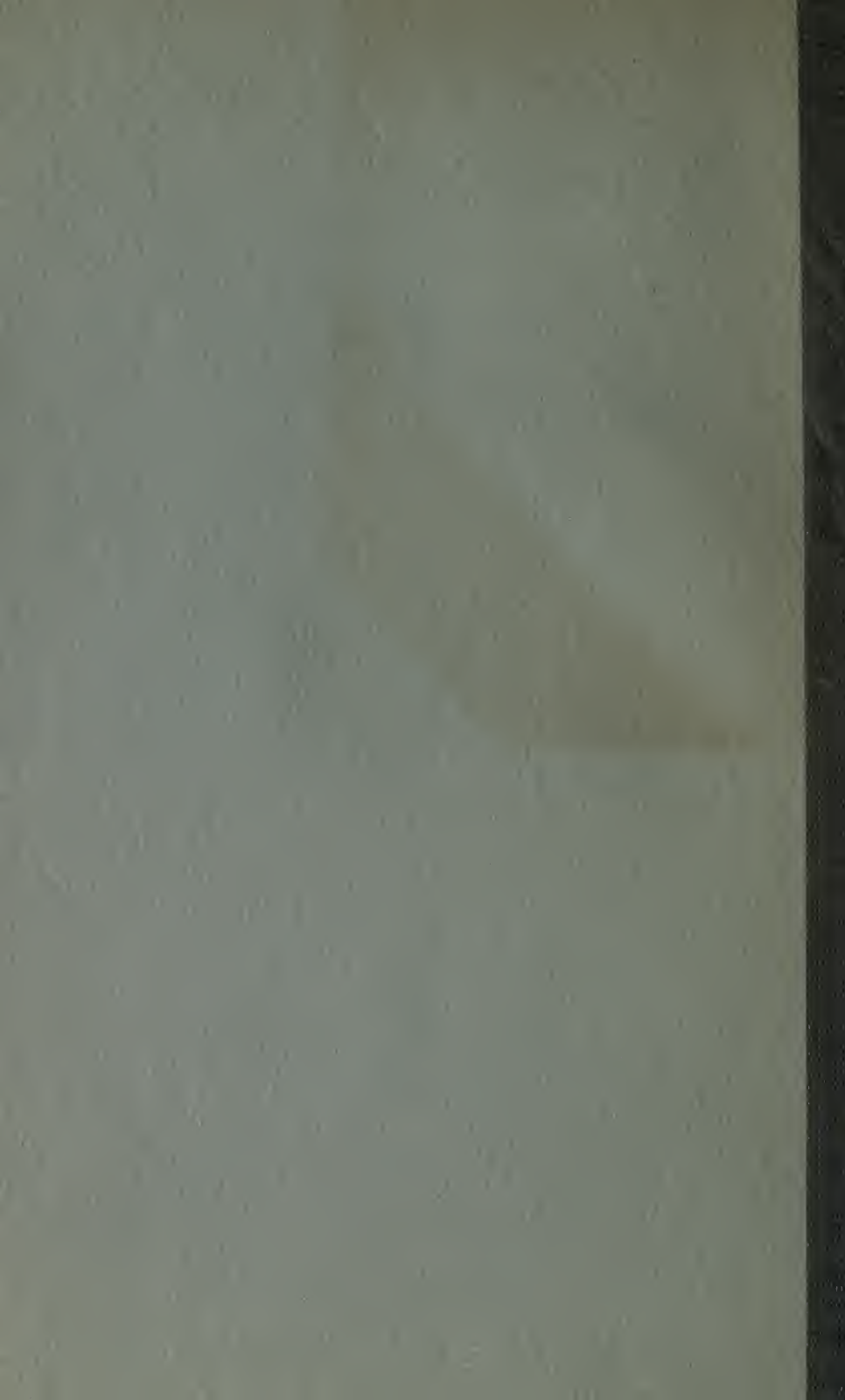
stumbling pursuit of ideals when they are not quite lacking; distortion of values; stolid indifference; absorption in *things*; lack of reverence; lack of the sense of God; lack of the sense of brotherhood.

Religion proposes to change all that, to conquer sin, and remove evil, and establish righteousness. Thousands of voices deny its power to do so, thousands laugh at its attempts. They call it an idle dream. It is rather a vision of that which is to be. But, between, there is a hard struggle and a long struggle. It will take trained leadership. The Seminary stands for trained leadership in religion. It belongs wholly to religion. It calls men to get ready for the great business of making religion real in life. It does not disguise the obstacles. It turns them into a summons.

It wants men of fibre and courage. It wants men who believe that God will prevail, and are eager to cast in their lot with Him. It wants men capable of loyalty to Jesus. It offers its men, not softness and shelter, but accoutrement, ammunition, drill, a plan of campaign, a battlefield, a watchword, a Commander. In them, and with them, and with Him, it dares its part in the redemption of the world.

We pray for the reproduction of the spirit and purpose of Jesus Christ in all the people on the earth. And if God will use us, of this Seminary, in our freedom and our larger home, to help Him in doing some share of what we pray for, we shall be grateful to Him, all our lives long.





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